THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS 1: 11.

No. 25, Vol. LIII. Monday, June 22, 1891. Price One Penny.

GENERAL CONFERENCE.

[CONTINUED FROM PAGE 374.]

In consequence of the large Tabernacle being unable to accommodate the general assembly of the Saints, an

OVERFLOW MEETING

was held in the Assembly Hall, Salt Lake City, April 5, 1891, commencing at 2 o'clock p.m.

The choir sang:

Zion stands with hills surrounded.

Prayer by Bishop Geo. H. Taylor.

The choir sang:

'Twas on that dark, that solemn night.

The Nineteenth Ward Bishopric officiated in the administration of the Sacrament.

ELDER JOHN MORGAN

spoke concerning the favorable circumstances surrounding the Church at the present time—sixty-one years after its first organization—considering the hardships and persecutions to which its members had constantly been subject in times past. Our settlements, which extend from Canada in the north into Mexico in the south, teem with their tens of thousands, many of whom have been gathered from the different nations of the earth. Though so many different nationalities are represented in the Church, there should be no division or class distinction among us on national lines; all sectional organizations, representing classes and nationalities, should be discouraged wherever and whenever they tend to divide the people and create clannishness. One object of the Gospel of Christ is to make all true followers of the Redeemer one, and to establish a common brother-

hood in which all class distinctions and national differences should be forever obliterated. One should not feel himself above another, because of the land that gave him birth, and no derision on account of nationality should be tolerated in the midst of the Saints. We should share all out privileges and rights on equal principles, the same as we enjoy certain rights and benefits as citizens of our great common country, whether we are American born or have become citizens by adoption.

We should also be kind and forbearing to those who are not of us, even to our enemies who persecute us, and are endeavoring to bring trouble upon us, for in many instances they do not know what they are doing. Christ and His disciples were also derided, slandered, persecuted and martyred, but the virtues of these former-day Saints have been recognized by following generations, and to-day they are honored among the children of men; so, also, will the Latter-day Saints, in course of time, become known throughout the world and be accepted on their true merits for what they really are, and not for what their enemies represent them to be at the present time.

ELDER JOSEPH M. TANNER

referred to what the Gospel had already done towards destroying national feelings and sectionalism among the Saints, and thus we have been enabled to accomplish by our union that which otherwise would have been impossible. The Saints are looking forward to the great reward promised the faithful, in which they have impicit confidence. Their aim is set high, their aspirations are noble and good, their ambition is commendable, and their hearts are bent on possessing the eternal riches of heaven. While many ambitious men of the world have set their aim high, and through their perseverance and determination have succeeded in obtaining power and dominion on the earth, the Saints are patiently awaiting the results of their labors of love and look with much interest to the final outcome of the great war which is continually raging between the powers of darkness and the intelligence of heaven. And they will obtain all they desire in righteousness if they continue faithful and true to the end.

ELDER B. H. ROBERTS

said that the presence of so many thousands of Saints at this annual Conference of the Church was in itself great evidence to him of the truth of the great latter-day work. The Spirit of God is certainly moving upon the people and inspires them to gather together to learn of the ways of the Lord. So far we have not, as individuals, nor as a people, passed through any experience or difficulty that has not been calculated to benefit us. The Lord will cause His people to pass through such ordeals as will do them the most good, and give each one of us the experience most needed. By this means only will we be able to attain to that exalted position for which we are aiming. At the time the Saints were driven out of Missouri, Joseph the Prophet passed through most trying scenes, but as he lay incarcerated in a dreary dungeon, together with several of his brethren, the Lord spoke comforting words to his soul, and explained to him, at least in part, why He allowed His servants thus to suffer. Says the Lord (Doc. and Cov., 122: 3—8):

The people shall never be turned against thee by the testimony of traitors; and although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in honor and but for a small moment and thy voice shall be more terrible in the midst of thine enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever. If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea; if thou art accused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, * * * and if thou shouldst be cast into the pit or into the hands of murderers, and the sentence of death passed upon thee; if the billowing surges conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness and all the elements combine to hedge up the way, and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all; art thou greater than He?

Of the many great and glorious revelations given to the Prophet Joseph perhaps none of them contain greater promises than this one. In that time many prominent men in the Church turned against the Prophet, and became traitors to him and the work of God, but they did not succeed in turning the hearts of the Saints away from him, nor did their opposition to him harm him in the least degree in the final outcome. As it was with the Prophet Joseph, so will it be with all the Latter-day Saints who prove faithful to their God and His cause. Then let persecution continue to rage and bring what it will; let there be another exodus and another breaking up of homes and sacrifice of worldly possessions, yea, let death come in its worst forms, or chains and slavery, it will all be for our good, and we have no grounds for fear.

The speaker then read an extract from another revelation, in which the Lord commands His people to "renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children" (Doc. & Cov. 98: 16-17), and then said it was a strange fact that notwithstanding the peaceful mission of the Latter-day Saints in behalf of both the living and the dead, they should be defamed and denounced as a wicked and bloodthirsty people, and be accused of disloyalty and numerous other crimes entirely unknown among us. Peace on earth and good will to man is and has always been our motto, and nothing could be farther from the truth than the accusation that we are a rebellious and warlike people. Truth, however, though slow in its progress, will prevail at last, and establish itself over the ruins of falsehood. And while revolution may succeed revolution, society be destroyed and virtue and truth be trampled under foot by the wicked and ungodly, these mountain valleys shall preserve the virtues, strength and elements of truth which shall finally renovate the earth and restore its inhabitants once more to their original purity and happiness.

APOSTLE ABRAHAM H. CANNON

said he had learned to acknowledge the truth of the saying that there must needs be opposition in all things; trials and difficulties are necessary

to purify the Saints, and it is a positive fact that the work of God has made the greatest progress in the midst of persecution and opposition. It is very doubtful whether our missionaries who have gone abroad would have made much progress in their various fields of labor, if they had not encountered opposition. It is said that when the first Elders who brought the fulness of the Gospel to the nation of Great Britain reported the opposition they met with there, both from the seen and unseen world, the Prophet Joseph rejoiced and declared that he knew the mission would prove a success, which it did. Likewise in Scandinavia, where so many have joined the Church, and in other lands, where the Gospel has been successfully preached, did the Elders meet with opposition in their endeavors to establish the banner of truth, and in many instances they were imprisoned and suffered much for the testimony they bore; but all this brought most glorious fruits.

The Saints, therefore, should not regret the fact that their enemies oppose them or that they are called upon to pass through persecution and suffering for the truth's sake; only weak minds yield to opposition; the strong persevere and gain the victory. Most of the scientific truths which have been introduced into this world have met with bitter opposition at first, and their advocates have in many instances been looked upon as madmen, and have been derided and persecuted; but as years have rolled on, their truths have been accepted and their inestimable benefits to mankind recognized. Thus will truth always triumph in the end.

We should not discourage those among us who set their aim high and who are ambitious to do good. There is no height and no position that cannot be reached by the Latter-day Saints if they are faithful, persevering and actuated by good motives.

The speaker then referred to the position taken by Abraham of old in refusing to worship the idols of his native land, notwithstanding his father's displeasure, and the king's reprimand; and when he was encouraged to worship fire, water and the clouds, the winds, and other powers, he chose to worship the true author of these elements—the great God of heaven. If Abraham could take this noble stand in the midst of heathen opponents, should not the Latter-day Saints be able to cope successfully with the opposition placed in their pathway, and serve the true and living God amid trials and persecutions?

The choir sang the anthem:

How beautiful upon the mountains.

Benediction by Elder Andrew Jenson.

Monday, April 6, 10 a.m.

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel,
To lighten our minds with its rays.

was sung by the choir and congregation.

Prayer by Elder John D. T. McAllister.

The choir sang:

Sweet is the work, my God, my King,
To praise Thy name, give thanks and sing.

THE AUTHORITIES OF THE CHURCH

were presented by President George Q. Cannon for the votes of the assembly, as follows:

Wilford Woodruff as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Lorenzo Snow as President of the Twelve Apostles.

As members of the Council of the Twelve Apostles—Lorenzo Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John H. Smith, George Teasdale, Heber J. Grant, John W. Taylor, Mariner W. Merrill, Anton H. Lund and Abraham H. Cannon.

Counselor to the Twelve Apostles—John W. Young.

The counselors in the First Presidency, and the Twelve Apostles, with their counselor, as Prophets, Seers and Revelators.

Patriarch to the Church—John Smith.

First Seven Presidents of the Seventies—Henry Herriman, Jacob Gates, Seymour B. Young, C. D. Fjeldsted, John Morgan, B. H. Roberts and George Reynolds.

William B. Preston as Presiding Bishop, with Robert T. Burton as his First and John R. Winder as his Second Counselor.

Franklin D. Richards as Church Historian and General Church Recorder, and John Jaques as his assistant.

Joseph Don Carlos Young as General Church Architect.

John Nicholson as Clerk of the General Conference.

As the Church Board of Education: Wilford Woodruff, Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, George W. Thatcher, Amos Howe, Anton H. Lund, James Sharp.

The voting in every instance was unanimous.

PRESIDENT WILFORD WOODRUFF

said that as the report of only one of the societies was complete, that would be the only one read to the congregation this morning. To give incomplete reports would be misleading.

In submitting the report of the Ladies' Relief Society he would like to remark that credit was due to that body of the Latter-day Saints for the work which they had accomplished. They had done an immense amount of good for many years in feeding the poor, administering to the necessities of the needy, assisting the Bishops, and the Church and kingdom of God in many ways. The blessings of the Lord would rest upon them, as it would upon all the Saints who did their duty.

THE LADIES' RELIEF SOCIETY

report was then read by President George Q. Cannon. It gave the following exhibit:

Disbursements for charitable and other purposes	$ 13,672 86
Cash, real estate and other property now on hand	41,217 09

In addition to above property there are 45,485 bushels of wheat on hand.

The report is signed by Zina D. Young, President; Jane S. Richards, First Counselor; Bathsheba W. Smith, Second Counselor; Sarah M. Kim-

ball, Secretary; Romania B. Pratt, Assistant Secretary; M. Isabella Horne, Treasurer.

[TO BE CONTINUED.]

FACTS AND EVENTS.

The natives of Kodiak, Alaska, are suffering acutely from influenza, hundreds having already succumbed to the disease.

The strike of bakers in Gibraltar, Spain, still continues, and there is great scarcity of bread, the poor suffering severely.

On June 3 a heavy storm visited the Northwestern States of America, doing a vast amount of damage. Several persons were killed.

A telegram from Vienna, June 11, says that on that date a hurricane swept over East Galicia, killing several people and wounding a large number.

The Hon. J. J. C. Abbott, leader of the conservative party in the Canadian Senate, has been appointed to succeed the late Sir John Macdonald as premier.

On June 6 a severe hailstorm visited Limoges, France, and vicinity, destroying the crops. Most of the windows in the town were broken. Some of the hailstones were over four ounces in weight.

Every infant vaccinated during the past month by the medical authorities of the town of Oberwesel, near Wiesbaden, Germany, has died. Eleven cases have been reported. The cause is poisonous lymph.

A telegram from Quebec, Canada, June 9, says that the wooded regions along the north shore of the St. Lawrence River are ablaze for a distance of over two hundred miles. The damage will be enormous.

During a heavy thunderstorm at Berlin on June 9, several persons were killed by lightning and others injured. Among the latter, twenty are now suffering from brain fever, the result of the electric shock.

A disastrous rain and hail storm visited Hot Springs, Arkansas, on June 8, breaking every window that faced north, and deluging the town with about two feet of water. The damage to property is very extensive.

The Chilian insurrection is still going on, and mail steamships have been placed under the British flag for protection until there is a settlement of the difficulty. The *Itata* has been surrendered to the United States officials.

On May 18 Port-au-Prince, Hayti, was the scene of a reign of terror. The Haytien president, Hippolyte, became enraged because of a revolt, and ordered his troops to shoot everybody they saw in the streets. The order was obeyed, and there was terrible carnage.

A Russian schoolmaster at Darg Koch, having excited the anger of the peasants by his liberal teachings, on June 5, the schoolhouse was wrecked by the fanatics, who exploded a quantity of dynamite under the building. Ten children were killed and twelve seriously injured. The schoolmaster was unhurt.

On Sunday, June 14, as a train filled with excursionists was passing over a bridge near Basle, in Switzerland, the structure collapsed, and three carriages and their occupants were hurled into the river beneath. Between seventy and eighty persons perished, while the number of injured amounts to about fifty.

At Winnipeg, Manitoba, Rev. Mr. Mordy secured the conviction of a number of hotel men who had sold liquors in violation of law. On June 6 he was assailed by liquor men, who battered him with rotten eggs and otherwise maltreated him, inflicting serious injuries. A gentleman who attempted to assist him had his nose broken.

Three persons were burned to death, and two engines and thirty carriages wrecked by a collision on the Missouri, Kansas and Texas Railway, at Parsons, on June 7.

On June 12 the strike of the London omnibus men came to an end, the company acceding to the demands of the men. It is likely that the tramcar men will pursue a line of action similar to that of the 'bus men.

From a supplementary report by the British Consul at Samoa, it appears that the total imports of the island last year amounted to £43,626, and the exports to £20,509. Of the imports Great Britain and her colonies sent £25,799, the United States £9,664, and Germany £4,211. Of the exports Germany took £13,214, which was nearly all copra, while the British Empire took only £1,165, all of which went to New Zealand.

According to the official returns the population of the kingdom of Poland is now 8,256,562, excluding troops. As the area is 72,783 square miles, the average density of the population is 207 inhabitants to the square mile. There are 114 towns in Poland, but only two, Warsaw and Lodz, have a population of over 100,000; one, Lublin, has about 50,000, and the remainder average from 5,000 to 10,000 inhabitants. Seventeen per cent. of the total population is urban.

The toddy blossom on the nose has been for years an affliction to the amateur inebriate. Usually he is interested as to the philosophy of the symptom. It is very simple. The skin that covers the nose is very full of little blood vessels, highly vascular, as we may say. Alcohol weakens the nerves, which control the circulation of the blood. Thus an accumulation of blood at the end of the nasal organ closes up the mouth of one of the little sweat glands which are found all over the body. So the perspiration fails to escape from the pore that is ordinarily open; it forms a clot, and nature seeks to remove the clot by inflammation. That makes a toddy blossom. Long-continued indulgence in an excess of alcohol occasions a general clotting of the sweat glands, which results in a swelling of the nose, so that a man's proboscis may eventually assume the appearance of a sweetbread, through fatty enlargement of the degenerated tissue. This is the final stage.

A Russian correspondent reports that a curious and unusual sight has just been witnessed by the inhabitants of Bjelgorod, in the south of Russia. A few days ago an enormous flight of eagles was seen to fly past the town and settle in an adjacent forest. The woodmen who were in the forest at the time fled in dismay from the place. It is well they did; for when these unwelcome visitors had taken their departure, it was found that they had devoured ten horses, several sheep, and a vast number of smaller animals. The ground where they alighted was strewn with feathers, and all the birds of the neighborhood have been so terrified that they have flown away. Only one of the eagles was caught—a bird of immense size and belonging to a Siberian species. The eagles, which were several hundreds in number, flew away in a southwesterly direction. The peasants who saw this remarkable sight state that there were so many of them that for the space of several seconds their wings hid the sun from their sight.

On Wednesday, June 10, while the Inman steamship *City of Richmond*, bound from New York to Liverpool, was in mid-ocean, fire was discovered among the bales of cotton in the forward hold. The passengers were aroused at 1 a.m. and there was great excitement, but the calm and confident demeanor of the officers prevented a panic. There were 300 passengers on board. The lifeboats were prepared for service, and the officers and crew worked heroically to smother the fire. A number of burning bales of cotton were taken from the hold and thrown overboard, and when the hold had been thus partly cleared, the hatches were closed, and steam injected into the compartment where the fire was. The effect was to check the progress of the flames. The next day the steamer *Counsellor* was sighted, and offered assistance. Later in the day the *Servia* and *City of Paris* came on the scene, and at a consultation of the four captains it was decided that the *Servia*, which was also *en route* to Liverpool, should accompany the *City of Richmond* to Queenstown, and should take her passengers if a necessity should arise for it. Both vessels arrived at Queenstown together, and by that time all danger was past

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 22, 1891.

DISBANDING THE PEOPLE'S PARTY.

THE readers of the STAR have been made acquainted in its pages of the fact of the dissolution of the people's party in Salt Lake County, and of the probability that a similar course will be pursued by the organization throughout the Territory of Utah. The movement has attracted a great deal of attention from those who are observers of events associated with the people of Utah, and some have wondered as to the cause of the present changes.

Not the least interested in these occurrences are the Latter-day Saints, from whose ranks the people's party has drawn the great majority of its members. From the early days of the settlement of the vales of Utah, local political affairs have been in the hands of this party, whose administration has been uniformly economical, honest and progressive. Low taxes and light burdens upon the people have been the effects of such a policy; and the promptness, energy and fidelity which have characterized the officers in discharging their public duties have produced a condition of peace, security and good order that is not surpassed, if indeed it is equalled, in any part of the country.

With the affairs of local government so satisfactorily administered in the past, it may be wondered why a change in party lines is considered essential. The reply is found in the altered conditions which exist at the present stage of development in the Territory. The people's party has been the champion of the rights of the people, and in the struggles of the political arena its organization has been indispensable in the maintenance and defence of the best interests of the community. The increase in population and the material prosperity of the people have brought them into closer contact with national affairs, and local issues are passing away or being absorbed by questions of national politics. The two great parties in the nation, republican and democratic, are in a situation that local issues in the Territory may be met and dealt with by them, rendering a third party unnecessary.

The weight of influence of the people's party could not be thrown to either one or other of the national parties, as there are among its members many whose sympathies are with either democrats or republicans, and an

effort to enlist them on the opposite side would be unsatisfactory and futile. To still maintain the local organization would be for that party to invite the antagonism of the others, and make itself a special object of assault. No good purpose can be served by such a policy. Under the circumstances, the dissolution of the people's party is an appropriate action, as it will avoid occasion for special opposition to its members, and also remove cause for such if there should be any arising from the distinct political organization. The people are thus left without party obligations to hold them, and can unite with the political association to which their inclination leads them.

To those unacquainted with the situation in Utah, the present may seem an era of revolution; but with the people engaged in it, all things work harmoniously, and the changes take place without creating excitement or disturbance. The Latter-day Saints are not bound to any political party, but it is their sacred duty to be good citizens of the country in which they live, and to uphold the government, and sustain its officers in the discharge of their lawful duties. J. H. A.

RELEASES.—Elder O. H. Berg is honorably released from his labors as President of the Christiania Conference in the Scandinavian Mission, to return home.

Elders John E. Johnson, James M. Keller, and Peter Cronquist are honorably released from laboring as Traveling Elders in the Scandinavian Mission, to return home.

DISTRICT MEETING.—A district meeting of the Newcastle Conference will be held at Miners' Hall, Hebbern Colliery on Tyne, on Sunday, July 12, 1891. Services will commence at 10:30 a.m. and 2:30 and 6 p.m.

IRISH CONFERENCE.—On Sunday, June 28, the Irish Conference will be held in Hall No. 1, Independent Street, near Albert Bridge, Belfast. Meetings will commence at 11:30 a.m. and 6:30 p.m.

ARRIVALS.—The Guion steamship *Wisconsin* arrived in Liverpool on Thursday, June 18, having on board the following from Utah: John Nicholson and son, H. Dinwoodey, Robt. Patrick and daughter, W. James and wife, Mrs. Eliza Groo, John Groo, Mrs. Elate Taylor, John Isaacs and wife, Mrs. Mary A. Stevens, W. D. Newsom and wife, George Saville, Wm. Ridd and wife, Hopkin Jones, George Potts, Alma Warr, Mrs. Vilate Urie, Mrs. Margaret Robertson, Chas. Howell, Mrs. Ann Root, Jens Hansen, wife and daughter, and Niels Olsen and wife. All were well.

BRISTOL CONFERENCE.

MINUTES of the Bristol Conference, held in the Juvenile Oddfellows' Hall, Cheltenham, Sunday June 7, 1891. Present on the stand: Apostle Brigham Young, President of the European Mission; Elder Henry Moyle, President of, and Orson Merrill, J. J. G. Webster, R. A. Jones, J. Deakin, and G. Godfrey, Traveling Elders in the Bristol Conference.

10:30 a.m. Singing. Prayer by Elder Merrill. Singing.

President Moyle said he was pleased to meet in conference capacity, and hoped the Saints would have a good time together. He rejoiced to know that the Lord has again spoken from the heavens, and that mankind can be brought back to Him through obedience to His laws.

Elder Howell, President of the Cheltenham branch, bore testimony to the truth of the Gospel, which had been restored. In regard to the Cheltenham branch he could not report it in as good condition as he would like. There were some who did not live up to their duties.

Elder Deakin said he had never done much preaching, but had always assisted in building up the kingdom of God. The Latter-day Saints were laboring to build up and establish that kingdom which was spoken of by Daniel.

Elder Godfrey said it was hard to make the people understand that the Gospel had been restored, and although the servants of the Lord bear their testimony to the people very few accept it.

Elder Merrill said the Elders came to the nations of the earth for the pure love of the principles of the Gospel, and with a desire to present them to the people. If people truly repent of their sins they will do them no more. There are two powers working on the earth, and if people are not led by the power of God, they are under the influence of the evil one. Those who follow the promptings of the Holy Spirit will receive salvation.

Elder Webster said it was not the pretensions men made that were going to save them, but it was their labors. The Saints knew they had received the Gospel. The Savior Himself had to fulfil the law by being baptized. The Prophet Joseph Smith had received the power of the Priesthood in these the last days. Whenever the Lord had a people upon the earth the gifts and blessings of the Spirit were enjoyed by them. The angel that John saw had come and restored the everlasting Gospel. The people of the world say they believe the Bible, yet they will not accept its truths when they are presented.

President Young said he was pleased to visit Cheltenham. The Elders had testified in this place for a long time and yet there were but few who received their testimony. It was strange that with all the learning of the world the Bible was a sealed book, and they have not found God. Many say they are saved, yet they do not even raise their hand to gain salvation. It is nevertheless our duty to preach the Gospel, and warn the people.

Singing. Prayer by Elder R. A. Jones.

2:30 p.m. Singing. Prayer by Elder Webster. Elders Howell and Shinner administered the Sacrament. Singing.

Elder John Greenwood said he was pleased to meet the Saints, and was thankful that he lived when the Gospel had been restored, for he had a knowledge of its truth. The Saints of the Compton branch were trying to keep the commandments of God.

Elder Jones had a testimony that what the world called "Mormonism," but which was the Gospel of the Lord, was true; he had gained a knowledge of its truth by rendering obedience to its requirements. If ever we gain salvation we must live pure and righteous lives before God.

The authorities of the Church, of the British Mission, and of the Bristol Conference were presented and unanimously sustained.

It was moved and seconded that the name of the Bristol Conference be changed to Cheltenham Conference; carried.

President Moyle said he knew that the keys of the Priesthood had been restored, and that the kingdom of God was growing. The speaker rejoiced to think that he had been called to bear his testimony to the people, and that the scriptures were being fulfilled in regard to the latter-day work. It gave him joy to reflect upon the blessings that are in store for those who do the will of the Father. His testimony was that the Apostles of the Lord were upon the earth in this generation. He exhorted all to be more diligent in keeping the commandments of God.

President Young said he knew personally that Joseph Smith was a Prophet of God, and that he was endowed with power from on high. He had seen miracles performed by the Prophet; had seen him go to the bedside of the sick and raise them up, and had witnessed the prophecies that he uttered come to pass. This, however, did not give him a knowledge of the truth of the Gospel. The Jews saw miracles performed by the Savior, and yet they rejected Him. A man who wants to see miracles performed before accepting the Gospel is of little use as a member. The way the speaker obtained a knowledge of the Gospel was by humbly asking God to give him a testimony, and he received it; he had received many manifestations of the Spirit of God. It is necessary for all the Saints to be in possession of the Holy Spirit before they can gain the blessings of eternal life.

Singing. Benediction by President Moyle.

6 p.m. Singing. Prayer by Elder J. Deakin. Singing.

President Moyle presented the statistical report of the Cheltenham Conference for the year ending May 31, 1891, as follows: Branches, 3; Seventies, 5; High Priest, 1; Elders, 16; Priests, 6; Teachers, 3; Deacon, 1; members, 71; total officers and members, 116; baptized, 14; emigrated, 13; excommunicated, 8; died, 3; tracts distributed, 17,500; indoor meetings held, 235; outdoor, 6; Church works sold and loaned, 221; children blessed, 6; Gospel conversations, 907.

Elder Merrill spoke upon the necessity of doing right in order to retain the Spirit of God. This is a dispensation of gathering all things into one. He quoted from Ezekiel in regard to the stick of Judah and also the stick of Ephraim; showed that Zion was being established in the last days.

Elders Deakin and Webster testified of the restoration of the Gospel, and exhorted the Saints to be faithful.

President Young spoke of the necessity of the Elders preaching under the influence of the Holy Ghost, and of the principles of truth which they had been commanded to declare to the world. He bore a strong testimony to the inauguration of the work of God and the organization of His Church in this generation, and exhorted the people to learn and do the will of God.

President Moyle testified of the truths of the Gospel which had been taught during the Conference, and advised those present to profit by them. Exhorted all present who had not obeyed the Gospel to do so.

Singing. Benediction by Elder Shinner.

On Monday, at 1 p.m., a Priesthood meeting was held, at which the Elders reported their labors and received instructions from President Young.

The meetings were well attended, a number of strangers being present. A rich flow of the Spirit of God was experienced. The hall was tastefully decorated with flowers, and the efforts of the Saints to make the Conference an enjoyable one were fully appreciated.

R. A. JONES, Clerk.

CONFISCATION OF PROPERTY IN THE UNITED STATES.

[CONCLUDED FROM PAGE 381.]

During the reign of Augustus there was need of money by many classes. The regular and legal system of taxation did not furnish enough, and logically enough confiscation was the next step. And why not? Was not the emperor the father of the people? And may not the father divide up the patrimony amongst the children? If some of the children have abundance and others have little or none, may not the father see that there is an equable distribution? It is the father's office to care for the children. The emperor, in the exercise of his office of *parens patriæ*, did just the thing. Accordingly, says Suetonius, "As often as large sums of money came into his possession, by means of confiscations, he would lend it free of interest, for a fixed term, to such as could give security for double of what was borrowed." Tiberius continued the same practice, for, says the author, "after the example of Augustus and to satisfy the clamors of the people, he loaned money without interest for three years to all who wanted to borrow."

But the *parens patriæ* had not enough money to supply all who wanted to borrow; accordingly, "he first compelled all money-lenders to advance two-thirds of their capital on land; and the debtors to pay off at once the same proportion of their debts. And still there were many who wanted to borrow. Five million dollars was yet required, and in order to obtain it he turned his mind to sheer robbery. It is certain that Cneius Lentulus, the augur, a man of vast estate, was so terrified by his threats and importunities that he was obliged to make him his heir. . . . Several persons, likewise, of the first distinction in Gaul, Spain, Syria and Greece, had their estates confiscated upon such despicably trifling and shameless pretensions, that against some of them no other charge was preferred than that they held large sums of ready money as part of their property."

This was Rome. Such was the system of government to which the Supreme Court of the United States appealed for guidance in the decision which we have considered. And such was the exercise of the dignity of *parens patriæ* by the government which originated it, and from which, through the British copy, the dignity has now been adopted as a distinct feature of the government of the United States.

We have stated, however, that there is involved in this matter that which is of greater importance than simply its adoption by the Supreme

Court. These very principles are being advocated by certain classes in this country. Some there are who demand that all the land shall be possessed, or rather held in trust, by the government for the people and distributed for their good. Senator Stanford has already introduced a bill in Congress which proposes to oblige the government, after the manner of Augustus, to lend money—not exactly free of interest, but at two per cent. for thirty years to all who can give security to double the amount borrowed. In the same line with this the Farmers' Alliance demands that the government shall build granaries throughout the land and advance money upon the farmers' crops as well as to loan money upon their land, and upon whatever other kind of security may be offered.

In these schemes there is involved the whole Roman system in its practical workings. If these things were done the government would inevitably become possessed of a vast amount of land and grain; and with the government in possession of such commodities, and having obtained possession of it by such means, the next thing, and according to those principles reasonably enough too, would be a demand that the government should supply grain at a favorable if not a nominal price, to the poorer citizens. But back of all these enterprises, in which it is proposed the government shall embark, there lies the important question, Where shall the government obtain the money to lend to all who want to borrow, and to advance upon the crops of those who want to sell? This government is not engaged in wars of conquest as Rome was, nor has it opportunity to become so.

It is proposed, indeed, by those who advocate the scheme, that the government shall issue treasury notes to supply all the demands. But the more of such notes that the government issues, the less any of them will be worth. A promise of the government to pay is worth no more than that of a private individual, if it has nothing with which to make the promise good. The government may print on a piece of paper the promise to pay a dollar or even one thousand dollars; but the only thing that makes that piece of paper worth a dollar, or whatever sum is promised, is the certainty that the government has that sum of real money with which to make the promise good. But if, without any such certainty, the government issues a certain amount of such notes to supply the demands of all who want to borrow and to all who want to sell, as they demand it, it would be but a little while till none of it was worth anything, and those who invented the scheme would discover this as soon as anybody else. Then they would be ready to demand real money, and not mere promises to pay.

But the government would not have real money sufficient to supply the demand, and even the government cannot make gold and silver. What then? Oh, the monopolists, the millionaires, the money lenders, and the rich people generally, have vast sums of real money. The people need money; the government is *parens patriæ*; let this father of the people cause an equable division among the children. Will it be said that this would be confiscation, and that it cannot be supposed that our government would ever employ such means? It is a sufficient answer to say

that the government has already done it. The Edmunds law, by the decision of the Supreme Court of Utah, did confiscate three million dollars' worth of property belonging to the "Mormons." The Supreme Court of the United States sustained the decision and confirmed the judgment.

And at the same time the court announced the doctrine that it is not necessary for a corporation to violate its charter to justify the legislature in dissolving the corporation; but that "Congress for good and sufficient reasons of its own, independent of that limitation and of any violation of it, has a full, a perfect right to repeal its charter and abrogate its corporate existence, which of course depends upon its charter." Let that doctrine be adopted by the States as well as by the United States, and what corporation can ever count itself secure? All that is necessary to its dissolution is that the legislature may have good and sufficient reasons of its own, independent of limitations defined by law, to repeal any charter and abrogate the existence of any corporation. And if it be a public corporation the money is at once confiscated. By the very fact of the dissolution the property is forfeited and escheated to the government as *parens patriæ*. And as this is accomplished by the application of the ancient instead of the modern doctrine, what is to hinder the adoption and the application likewise of the ancient doctrine in the case of private corporations? If it should be, then private property as well as public would, upon the dissolution of the corporation, be confiscated to the government as *parens patriæ*. And, indeed, why should not the ancient doctrine be applied in these instances as well as in the other? If Roman and English governmental principles shall be followed in one set of cases, why not in the other?

Everybody knows that these demands from first to last are already being loudly made by different classes in this country. So long as the American principles of government shall prevail, all such wild schemes will amount to nothing; but let the European and the Roman principles of government supplant the American, then what is to hinder the carrying into full effect every item of the different schemes proposed and advocated? This is why we say that the Supreme Court decision, under consideration, means vastly more just at this time than the mere enunciation of the principle which it has adopted.

It is strange enough, indeed, that there should be any class of men who are capable of thinking to any purpose at all who would be so scatter-brained as to make such propositions as those of Senator Stanford, the Farmers' Alliance and others to the same purpose. But the strangest of all things is that the Supreme Court of the United States should by decision rendered announce and establish as a principle of this government, the very principle upon which alone any and all of these schemes could be made effective. And that the Supreme Court should cite in its decision that very government by which these things were done in the practical application of the doctrine of *parens patriæ*, which the decision makes a distinctive principle of this government, is astonishing.—*A. T. J., in the American Sentinel.*

ROMANIZING THE CHURCH OF ENGLAND.

In discussing ecclesiastical affairs in England, the *Methodist Times* makes the following reference to the Romanistic tendencies of the established church:

It is not surprising that the venerable Lord Ebury has written a letter to the *Times* complaining very much of "the position of ecclesiastical affairs in England." He points to the indisputable fact that "a great many innovations have been introduced in the conduct of" the services of the Church of England "during the last forty years, and every one of them has indicated some additional deviation from the doctrines adopted in this country at the time of the Reformation and are leading us back to the Church of Rome." He shows that "the foundation has now been laid for the resuscitation of monks and preaching friars"; that there are a great many Church of England middle-class schools in which "auricular confession is encouraged, together with the necessity of priestly absolution." He finally points out that the clerical judges in the Lincoln case calmly ignored the previous decisions of Her Majesty's supreme court of appeal. As we have said, we are not at all surprised that Lord Ebury complains so loudly. Our only surprise is that the laity of the Church of England have taken these Romanizing innovations so quietly. "An Ordinary Layman," commenting on Lord Ebury's letter, says, "Too many of us are content to show our disapproval of the re-introduction of Romish practices by simply remaining away from church. Our forefathers did not do this."

UTAH NEWS.

(Summarized from Territorial papers.)

On May 31, John A. Egbert was appointed Bishop of West Jordan Ward, Salt Lake County.

On June 1 a choral society was organized in Ogden, with fifty members. E. M. Correll is president.

A national bank has been organized in Park City, the principal stockholders being residents of Salt Lake City.

A publishing company has been organized in Lehi, to issue a weekly paper, to be called the *Banner*. George Webb is president of the company, and S. H. Vowles manager.

The party sent out to explore for water in the Great American Desert, western Utah, have been successful in sinking a well and procuring good water at a point thirty-eight miles from Fish Springs, and fifty miles from the next watering place, Government Creek.

The musical contest for the $500 in prizes offered by *The Contributor* took place in Salt Lake City on June 1. The various competitions resulted as follows: First: the prize was taken by residents of Ogden. Second: first prize to Provo and second to Salt Lake. Third: to Provo. Fourth: to Salt Lake. Fifth: a tie between Ogden and Provo, and the purse was divided. Sixth: to Provo. The sixth competition carried the largest prize, $200. The musical contest in June, 1892, will be for $1000 in prizes.

The newly organized republican party in Salt Lake City has inserted the following in its platform: "In view of the peculiar history of Utah in the past, and the fears of many of its citizens for the future, the republicans of Utah will announce that they are opposed to the disfranchisement of any citizen except for crime, of which he shall have been convicted by due process of law, and that they will favor the free exercise of the power of amnesty to all citizens disfranchised on account of polygamy or polygamous relations, who will obey and uphold the laws of the United States."